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eucharist. In the apostolic history he approves the celibacy of Paul and John, and tries to find some ground for the traditional preëminence of Peter, but without much success.

In the matter of church organization he comes to the same conclusions as Protestant scholars regarding the conditions which existed in the New Testament period (p. 354); that is, the Christian communities had officers of their own election, were democratic in their mode of government, and were independent of each other—in fact, everything which Roman Catholicism is not. He contents himself with the statement (p. 356) that “to find the central authority established by our Lord recognized and exercised, we have, however, to wait until a somewhat later period.” Observe the phrase, “central authority established by our Lord.” Where is the evidence for this?

We close with an expression of appreciation, and with the hope that, with such literature to build upon, the chasm between the two great branches of western Christendom may be bridged. Professor Gigot makes constant reference to the writings of the great Protestant scholars, as Andrews, Bruce, Conybeare and Howson, Edersheim, Ellicott, Godet, Lewin, Lightfoot, McGiffert, Meyer, Plummer, Ramsay, Sanday, Schürer, Weiss, Weizsäcker, Westcott, the *Encyclopedia Britannica*, the Smith and the Hastings Bible dictionaries, the *Expositor*, and the BIBLICAL WORLD. This explains much as to the nature of our volume.

C. W. V.

The Age of the Maccabees, with special reference to the Religious Literature of the Period. By A. W. STREANE, D.D., Fellow, and formerly Theological Lecturer, of Corpus Christi College, Cambridge. London: Eyre & Spottiswoode; New York: E. & J. B. Young & Co., 1898. Pp. xi + 277. \$2.50.

This volume properly falls into two parts. Chaps. i–ix, about one-third of the entire book, treat of the history of the Maccabean age, and the remaining chapters are concerned with its literature. Of the two parts the former is sketchy, but straightforward, and furnishes a good general picture of the course of events. It is not seriously concerned with the undercurrents of Jewish life, and deals rather largely with the anecdotes of different rulers. It is, however, by no means indifferent to the rise of Pharisaism, the great feature of the period.

The second group of chapters is likely to be more serviceable. Books dealing with Jewish literature are not very numerous or very

systematic, and the discussion of Dr. Streane is always orderly, and, as would be supposed, thoroughly scholarly. This portion of the work is, in fact, a series of introductions, neither too popular nor pedantic, to the inter-biblical literature. Especially well done is the syllabus-like appendix upon the date of the book of Daniel, in which the conservative view is presented in the form of answers to the various arguments for the origin of the book in the Maccabean age.

The book is thus a sober and exhaustive handbook for the study of an age the importance of which is equaled by the ignorance of Christians regarding it.

S. M.

General Introduction to the Study of Holy Scripture: The Principles, Methods, History, and Results of its Several Departments and of the Whole. By CHARLES AUGUSTUS BRIGGS, D.D., Edward Robinson Professor of Biblical Theology in Union Theological Seminary, New York city. New York: Charles Scribner's Sons, 1899. Pp. xxii + 688. \$3 net.

In this volume Professor Briggs does something more than bring out a new, or tenth, edition of his *Biblical Study*. He has, to a large degree, rewritten that valuable work, so expanding it by the addition of new material as to make it worthy of a new title. The new volume is especially valuable for the attention it gives to "Biblical History" (chap. xxii), and "Historical Criticism" (chaps. xx, xxi). As regards these two important matters—which are really one—Professor Briggs takes ground that will appear to many advanced. His effort, however, is to retain what can be fairly called the results of the last century of criticism of the material, rather than the form and origin of the different historical books, while at the same time maintaining a reverent attitude toward the Scripture. His attitude, further, on New Testament subjects—as, for example, the birth of Jesus—is in general more conservative than on Old Testament questions. The chapters upon Hebrew poetry also deserve careful attention, although perhaps somewhat disproportionately full in treatment. A marked change is also to be seen in the arrangement of bibliographies in the present volume. Instead of a classified list covering all fields of biblical study, the literature is now introduced in footnotes in connection with the text. Taken altogether the volume is indispensable as an encyclopædic handbook for the student.

S. M.